ARAMBE FLAME

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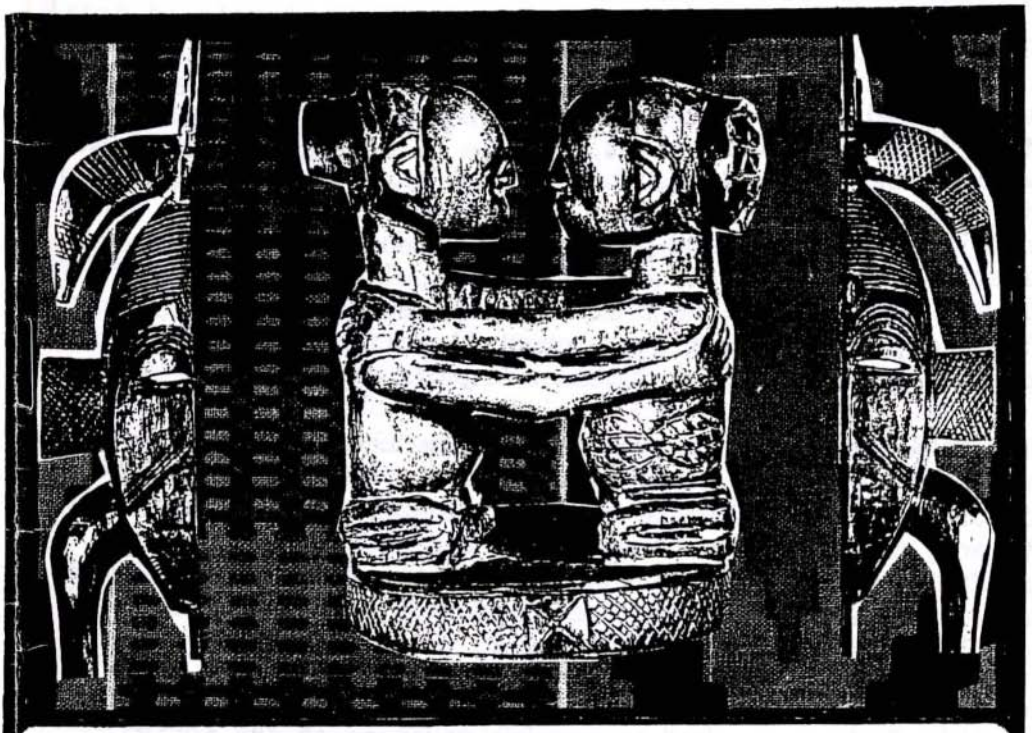

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Omowale(Malcolm X) in a Hall of Shame?

Eighty years ago this month, Malcolm Little was born in Omaha, Nebraska. By the time of his passage into the realm of our ancestors, in February of 1965, he had become maybe the greatest unifier of African people since Marcus Garvey. And, like Garvey, he was effective in instilling pride, courage, and hope in our people. For these roles that he played, he became, for many of us, as Ossie Davis put it, "our shining prince." Those of us who loved him, felt inspired by him, and cherish the memory of him today take great pride that he was one of us. This is as it should be.

Right now in Omaha, there is a move by African individuals and groups to have Omowale placed into the Nebraska State Historical Society's Hall of Fame. According to a March 31st. article in the OMAHA STAR newspaper, "Malcolm X and the Nebraska Hall of Fame--Part One," Omowale would be the 24th. person to be inducted. However, as the article also points out, the Hall of Fame had already chosen the deceased U.S. Senator Kenneth Wherry to be the 24th inductee. This vote was voided due to the commission's violation(s) of Nebraska's open-meetings laws.

Walter Brooks, the writer of "Malcolm X and the Nebraska Hall of Fame," focuses, in the article, on three of the people who are in the Nebraska Hall of Fame--"Buffalo Bill" Cody, Gen. John J. Pershing, and Willa Cather. Brother Brooks characterizes Cody and Pershing as "profound racists" and speaks of Cather as a "closeted lesbian who lied about her real life until the day she died." He states that his citing of these three historical figures is intended to show that the commission "clearly accepts people with warts and all" and that it should "use those same standards when reviewing Malcolm X again."

If the membership of "Buffalo Bill" Cody and John J. Pershing is indicative of the caliber of persons who are in the Nebraska Hall of Fame, then this hall is more a hall of shame. Whether the writer, Willa Cather, was a lesbian and kept this a secret hardly makes the hall

any more or less shameful. Her sexuality and how honest she was about it didn't function to take people's lives, hold them in bondage, steal their lands, or otherwise oppress them. Cody and Pershing, on the other hand, were European-supremacists to the bone and were direct agents in the near-extermination of the people("Indians") who are indigenous to this land and in other acts of oppression and repression of them. In addition, Pershing proved to be as anti-African in his attitudes as he was anti-"Indian." Walter cites strong evidence, in "Malcolm X and the Nebraska Hall of Fame," to support his judgements of Cody and Pershing.

Knowing what we do about Omowale, there should be no question in our minds as to whether he deserves to be honored. But Omowale deserves not to be judged "worthy" or "unworthy" by the same people who would hold the likes of Cody and Pershing in high esteem. Besides, Omowale was not a European(Caucsian). As Malcolm X, as El-Hajj Malik El-Shabazz, and/or as Omowale, he was not speaking out for Europeans, organizing for Europeans, or living with his life on the line for Europeans. He did not establish something called the "Organization for Black and White American Unity." Omowale was our shining prince and requires tribute from no one but us.

We know that Omowale went through a transformation(s) and/or evolution(s) in his relatively short life. And there are those--many of them, African--who speak of Omowale's pilgramage to Mecca and his realization that "not all whites are blue-eyed devils" as if this were the most important phase of his growth. And certainly, from a humanistic point of view, it is commendable that Omowale received this revelation and acknowledged it. But we are African people, living under the weight of a world-wide system of European domination. Omowale's recognition that not all Europeans/"whites" were "blue-eyed devils" did not stand in the way of his recognition that we and other people of color live under this domination.

There is a book, MALCOLM X: THE LAST SPEECHES, edited by Bruce Perry, which contains two interviews with and

four speeches by Omowale. The two interviews and two of the speeches were given after Omowale's second trip to Africa and the Middle East. One of the speeches the book contains was given at the Audubon Ballroom in New York City on Feb. 15, 1965. In this address, entitled, "There's a Worldwide Revolution Going on," Omowale takes on the issue of domination and revolution:

> "You and I are living at a time when there's a revolution going on. A worldwide revolution. It goes beyond Mississippi. It goes beyond Alabama. It goes beyond Harlem. There's a worldwide revolution going on. And it's in two phases.
>
> "Number one, what is it revolting against? The power structure. The American power structure? No. The French power structure? No. The English power structure? No. Then what power structure? An international Western power structure. An international power structure consisting of American interests, French interests, English interests, Belgian interests, European interests. These countries that formerly colonized the dark man formed into a giant international combine. A structure, a house that has ruled the world up until now."

Yes, Omowale learned that there could be brotherhood in Islam that transcended color. But this did not prevent him from seeing African people in the U.S. as being his brothers and sisters, African people in Africa and the rest of the world as his brothers and sisters, and did not prevent him from setting out to organize and unify African people. Returning to the Feb. 15th speech:

> "And I dedicate myself to the organizing of Black people into a group that are interested in doing things constructive, not for just one religious segment of the community, but for the entire Black community. This is what the purpose of the Organization of Afro-American Unity is. To have an action program that's for the good of the entire Black community, and we are for the betterment of the community by any means necessary."

And in the same speech, Omowale speaks of worldwide African unity:

"...we set up the Organization of Afro-American Unity and took immediate steps to make certain that we would be in direct contact with our African brothers on the African continent...And as members of the Organization of African, or Afro-American Unity, we set out on a program to unite our people on this continent with our people on the mother continent."

And we must remember that Malcolm X received the name, "Omowale," while he was in Nigeria and that this name means "One Who Has Returned," or "One Who Has Come Home." Omowale's trip to Mecca was important in his evolution. But, as Africans, it is his becoming a pan-Africanist, which his times in the Motherland played a part in, that should be of greatest significance to us.

As Africans who loved Omowale, cherish the memory of him, and attempt to follow crucial examples that he set, should we really want our shining prince inducted into a hall comprised of many individuals, if not most, whose lives and attitudes stood in stark opposition to his life and the things he believed in? Secondly, we know that European-controlled institutions in this state, just as in the nation at large, are good at creating, maintaining, and distorting images in order to serve their interests. We begged and "demanded"(?) that the U.S. and its states recognize M.L. King's birthday, and we see what these European-controlled institutions have done to the image and memory of this brother of ours. They have turned him from someone who was courageous, who condemned capitalism and characterized the U.S. war against Viet Nam as an "imperialist war," and was an African of strength in many other ways, into an innocuous "dreamer." If we turn Omowale over to the Nebraska Hall of Fame, it is Europeans in the Hall of Fame Commission who will control Omowale's image.

Finally, out of respect for Omowale, we have to ask ourselves if we really believe he would be in favor of his induction into the Nebraska Hall of Fame. We have to honestly and critically ask this question and answer it. And while we're at it, we should be asking whether he would be supportive of the postage stamp with his name and image on it. One matter we should consider is the kind of person

Omowale was, with respect to ego. In an interview he did with Bernice Bass on Dec. 27th of 1964, Omowale politely took issue with the interviewer referring to him as the "Honorable Minister Malcolm X." He said that he didn't accept the term. Bass replied, "That's a beautiful title." Omowale gave the following explanation: "Well, I'll tell you. Most people I've seen really end up misusing it, and I'd rather just be your brother Malcolm." This suggests that Omowale was a modest brother. But it's only a small piece of concrete evidence. The greatest evidence is how the brother carried himself, in word and deed, on an every-day basis. Omowale was not someone who blew his own horn or supported others blowing any horn on his behalf.

In asking ourselves whether Omowale would be supportive of the stamp and/or hall of fame induction, we must also look at principles Omowale stood for. Among the primary of these was collective self-determination. He believed that we, as African people, should determine our own political affairs, our own economic affairs, etc. We get pretty solid evidence of what Omowale thought about the principle of self-determination from the following remarks he delivered during a discussion session after his Feb. 15, 1965 Audubon Ballroom speech:

> "Nobody's going to straighten out Harlem but us. Nobody cleans up your house for you...But when we clean it up, we'll also control it. We'll control the politics. We'll control the economy. We'll control the school system...as long as you have someone coming in from the outside telling you how you should do it and how you shouldn't do it...As long as you get into that kind of bag, why you'll never get anywhere."

If Omowale thought and felt this way about the importance of our controlling our affairs with regard to politics, economics, and education, why should we believe he'd feel comfortable with "someone coming in from the outside" to control the images of our heroes--himself in particular?

-Editor

FROM OTHER SOURCES

Three African Doctors Exemplify Value of Team Work

"When the three doctors' New York Times best-selling book, 'The Pact: Three Young Men Make a Promise and Fulfill a Dream', was published, it created quite a stir. As the doctors toured the country talking about their experiences and the pact they made, people identified with them and requested another book just for children...they have written a new book directed at children and teens,...'We Beat the Street: How a Friendship Pact Led to Success'...

"The three doctors--Sampson Davis, George Jenkins and Rameck Hunt--grew up in...Newark, N.J. They had to fight drugs, crime and hopelessness. They had to overcome obstacles, such as poverty and apathy and violence, in their community. Convinced they would never have succeeded individually, they formed a team and...were able to make it through high school, college and medical school...

"In 'We Beat the Street', Drs. Davis, Jenkins and Hunt demonstrate the power of friendship and positive peer pressure. They describe 'troubles' they experienced...,the consequences of bad decisions, and the lessons to be learned. They also discuss the necessity for strong role models in the lives of young people...

"The three doctors now work in the same community where they grew up, trying to help the people in their neighborhoods. Besides writing two books, they have established The Three Doctors Foundation...which offers a series of positive community activities including health fairs, leadership presentations, holiday outreach programs and mentoring sessions for teen and pre-teen youth."

-from "We Beat the Street," page 38, April 26 THE FINAL CALL(Chicago, IL.)

"Souls" Magazine Edition Looks at Black Studies

"Black studies program are still at the margins of academia, despite major strides in the last 30 years, according to scholars from the Institute for Research in African American Studies at Columbia University. As Manning Marable steps down as director of the institute, former students and faculty critique the state of African American Studies in the current issue of 'Souls'(Volume 6, Number 3-4).

"This specialissue, 'Rethinking Black Studies', examines how far these programs have come from their beginnings at impoverished black colleges more than a century ago to their place in the white ivy league colleges today...

"The scholars examine what is important to black studies programs today, especially for a generation of scholars who are too young to remember the 1960s, who matured under the shadow of Reaganism, and for whom a commitment to activism no longer makes sense...

"Howard Winant, professor of sociology at the University of California, Santa Barbara,...proposes an intellectual agenda to revitalize the study of race and power after the retrenchments that took place in the 1980s and 1990s under the buzz-words of 'diversity' and 'colorblindness'. He offers ideas for teaching the issues that students face now, such as hybridized identities, whiteness studies and ethnic cleansing...

"'After three decades of struggle at these elite[Ivy League] institutions, we have barely made a dent in their racial hierarchies', Marable says. 'African American studies as a field of critical inquiry has failed to live up to its promise of constructing a discourse from which the structures of white power in academe could be fully contested'..."

-from "Black Studies at the Crossroads: 'Souls' Charts New Paths for Scholars," page 9, April 7 THE OMAHA STAR(Omaha, NE.)

Host of "American Black Journal" Canned Over Interview with Bush Supporter?

"Detroit Public Television(WTVS channel 56) a part of Public Broadcasting Service(PBS) has fired Darrell Dawsey, host of the 'American Black Journal', the station's only program that deals specifically with Black political and social issues.

"The program, now in its 35th year, had been through several hosts in recent years until Mr. Dawsey...took over and the ratings forthe show went up...'We disagreed on how we should do the program, and so we'll be going with other hosts in the future', said Jeff Forester, the station's vice president for production...I don't care to go any deeper'.

"But Mr. Dawsey said the station's management did not like his progressive-leaning views and saw an opportunity to let him go after he had a rapid-fire interview with the pastor of Word of Faith International Christian Center, Keith Butler...

"A strong supporter of President George Bush, Rev. Butler is a leading Black conservative minister. During the interview, Mr. Dawsey questioned why the pastor has not stood up against Pres. Bush's cuts to programs important to Blacks instead of focusing on polarizing issues like gay marriage. Pastor Butler got upset and said he would not answer any more questions. Mr. Dawsey ended the show by saying that, maybe there is no difference between Pastor Butler and Rev. Frederick Ike, a renowned television minister who anchors his preaching on money...The tape was never aired and was then erased at Pastor Butler's request...

"ABJ has had a long history since it first started in 1968, when it was called 'Colored People's Time', serving as a public forum for Blacks at a time of racial turmoil across the nation. In 1970, the name changed to 'Detroit Black Journal' and then to the 'American Black Journal' in 1995. Some of the show's popular hosts have included Ed Gordon, Ron Scott, Tony Brown, Juanita Anderson, Jim

Ingram and Darrell Woods...

"Ron Scott, who served as producer and host of the show from 1976-1980,...said the show used to be known for its 'cutting edge on politics, public affairs and journalistic endeavors that principally served the information needs of the Black community. That is why the incarnations of the show have taken different forms, because of the political perspectives of the hosts', he said. 'One of the reasons I was fired was because they did not want to have anything Black on TV'..."

-from "Detroit PBS Station Dumps Popular Black Host," page 9, April 19 THE FINAL CALL

Haitians Continuing Fight to Get Their Country Back

"...in the first weeks of April 2005...it was obvious [in the capital, Port Au Prince] that the government installed by the U.S. military was not functioning. Civic services have collapsed, mountains of garbage line the downtown streets, and electricity is sporadic. The road to Gonaives, the second largest city, severely damaged in a hurricane last September, has not been repaired.

"On Tuesday, April 5, a massive non-violent demonstration was carried out by tens of thousands of Lavalas supporters, peasants from the countryside, labor organizations that survived the destruction of the coup d'etat, civic, womens' and religious groups.

"They demonstrated to demand the restoration of democracy and the return of their elected presidet, Jean Bertrand Aristide. The crowd was fired on by United Nations troops, killing eleven and wounding many others. That Thursday in a large demonstration in Gonaives, a Lavalas leader was shot and severely injured.

"Elements of the youth movement, noting that youths are killed with impunity by Haitian police, militias, death squads, and U.N. troops, have in some parts of the country declared urban guerrilla war. Graffiti announcing a Hai-

tian Liberation Army has appeared on walls in urban areas..."

-from "Haiti: A Nation in Struggle," page 4, May-June TURNING THE TIDE(Culver City, CA.)

Peace Holding in Ivory Coast

"Cote d'Ivoire appeared before the United Nations Security Council on Apr. 24 to reassure the international community that the peace agreement brokered between the government and opposition forces, known as the Pretoria Agreement, was holding, and that plans for elections in October were going forward.

"Observers credit South African President Thabo Mbeki, who worked tirelessly on behalf of the African Union, with securing the latest agreement in early April. Since then, government troops and the fighters from the Forces Nouvelles have withdrawn their heavy weaponry.

"'Events in the coming days and weeks would test the irreversible commitment of Cote d'Ivoire's people and the government to work for peace and stability in the sub-region', Ambassador Philippe Djangone-Bi told the Security Council. He said that his government was requesting an impartial independent election commission and the services of the UN's Constitution Commission to help with the October elections. The Ivorian ambassador was also requesting more peacekeeping troops.

"Fighting in the world's leading cocoa-producing nation started after a coup against Pres. Gbagbo failed in 2002. The opposition fighters come from the mostly Muslim north, while the government forces represent the south and west, which is mostly Christian. Observers say that Cote d'Ivoire...has fallen victim to political disagreement over the distribution of political power and economic resources.

"Pan-Africanists in the Diaspora have accused former colonial power France [of] fomenting the discord because France needed to protect its economic interests. According to

analysts, French companies control most of the economy --particularly public services, such as water, electricity, telephones and transportation..."

-from "Ivorian Diplomat Discusses Dignity of His War-torn Country," page 10, May 10 THE FINAL CALL

ANNOUNCEMENTS

Subscription information for "Souls" or a sample copy of "Rethinking Black Studies"(Volume 6, Numbers 3-4) can be obtained by contacting Taylor & Francis, Customer Service Department, 325 Chestnut St., Suite 800, Philadelphia, PA 19106; 1-800-354-1420, ext. 216; e-mail: customerservice@taylorandfrancis.com

Prisoner families, spearheaded by a family of prisoner organizations in Alabama, are planning a march on Washington for prisoner rights on August 13, 2005. "Family Members and Friends of Incarcerated People," an organization based in Montgomery, Alabama, is calling for individuals and organizations to travel from their respective communities. The United States imprisons its citizens at rates three to ten times higher than other democratic societies. Rigid sentencing laws and "get-tough" policies have made prisons crowded, dangerous and don't make us safer. The impact of continued punishment after a person's release from prison adds to despair that keeps our communities weak. The March on August 13th and associated events will send a message to our leaders and is an opportunity for the world to support our demands. People who pay their debt to society should be able to participate in society again. The march has been endorsed by ACLU Capital Punishment Project, Critical Resistance, FACTS(Families to Amend California's Three Strikes), Break the Chains, Southern Center For Human Rights, Justice Watch, November Coalition, New Vision, Innocent in Prison Project International-Germany, Urban Leadership Institute, CUADP, Project Hope,...For details, write to: Family members of Inmates c/o R. Franklin; 2243 Ajax St.; Montgomery, AL. 36108. Or call (334) 220-4670.

AUDIO CASSETTES/CDs

Robert F. Williams: Self-defense, Self-respect and Self-determination"

"'Self-defense, Self-respect and Self-determination', as told by his wife Mabel Williams, is...an audio CD which speaks of a time in America where to be a Negro with a gun was the only way one could demand respect from white people, especially law enforcement. Robert Williams is known for his work with the NAACP in Lowndes County, Georgia, and his travels to Cuba, where he and his wife hosted a weekly radio show, Radio Free Dixie, to China and to Vietnam, where the guerillas there told Williams that they got the idea for the Tet Offensive from watching the urban resistance in Black communities in the U.S...The audio CD and 84-page resource guide are produced by Freedom Archives and released in conjunction with AK Press...For more information: http://www.freedomarchives.org/RFW.htm.

-May 11 SAN FRANCISCO BAY VIEW Newspaper

A Journey Through Africa

"...One Black Voice's(singer-songwriter and musician Jacque Thomas) CD, 'A Journey Through Africa, Part I', is...education through entertainment--set to a template of funky rhythms and R&B sounds...He says the songs 'take you on a trip through Pan Afrikan wisdom, proverbs, heritage, sounds, styles and most of all, through the Afrikan spirit that has sustained a people from the beginning of humankind'...One Black Voice wants to be sure that people walk away after listening to his CD with a sense of pride in their Afrikan heritage, as well as a sense of responsibility to learn from it, reaffirm it and celebrate it everyday...To purchase this CD, go to his website--hometown.aol.com/oneblackvoice.

-No. 1, 2005 about...time Magazine

BOOKS

The Real Lives of Strong Black Women

"Black women who control their lives, care for and protect their families, and act freely and independently are inheritors of a profoundly American archetype: the Strong Black Woman...Despite the respect we pay to this icon, very few stop to examine the difficulties that come with this stereotype, and the challenges that exist in finding love while encased in its confines.

"Writer and life coach Toby Thompkins does precisely that in his first book, 'The Real Lives of Strong Black Women'. Through interviews with more than 100 self-identified Strong Black Women, Thompkins examines the costs and burdens of living up to the stereotype...From his discussions with these women, Thompkins found that the way we perceive these women, and the way they perceive themselves, does not do justice to the challenges they face.

"While the book focuses on these women, it also addresses how men can help themselves and those around them to form better relationships. Thompkins interviewed 20 men to augment his research with Strong Black Women, and uses what he found to provide advice to both men and women about what makes a good and loving relationship outside of the confines of the myth..."

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As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

BACK IN TIME

*'e came here in chains, but we were richly endowed. Afri-
:ans who were brought to America were the heirs of the
'orld's first civilization. The "Children of the Sun"...
:nd the Nile were the world's first writers. They recorded
'early three thousand years of unbroken civilization.
'hey gave the world religion as we know it, and the begin-
:ings of the arts, sciences and architecture...Ta-Seti
n Nubia, the first nation in recorded world history,
'as at least two to five hundred years older than Kemet
Egypt) and appeared to be the major influence on its
'evelopment...*

*'ome Africans even made Atlantic Ocean crossings and were
n America before the time of Columbus. Others made the
'ourney before the time of Christ, leaving Portraits carved
n stone in Mexico and writings in other places...*

*'t took an educational effort that was systematic, inten-
:ive, and unparalleled in the history of the world...to
mpede the operation of the critical capacities among
Africans. Once reference points were lost, Africans became
.ike a computer without a program, a spacecraft without
1 homing device, a dependent without a benefactor...*

*...in Bullock's A HISTORY OF NEGRO EDUCATION IN THE SOUTH
1e describes the educational system that was designed
'or slaves, noting the changes that took place following
Nat Turner's fight for freedom. The first adjustment
:hat slave owners, far and near, made after the fight
'as to change the nature of the educational system for
slaves. The Slave Codes were set up to enhance this intel-
'ectual containment, among other things. After slavery,
1owever, the Freedman's Bureau, African private education
efforts, and publicly supported education--inspired and
initiated primarily by Africans in the South...began to
show remarkable results. For example, Africans excelled
wherever literacy training was offered. The fear was
1ot that Africans could not learn, the fear then and later
vas that they would.*

*After Emancipation, European Americans from the North
and South soon reconciled their differences enough for*

the Reconstruction to take place, followed by the Black Codes, which were followed by the virtual complete disenfranchisement of Africans during the late 1800s and the early 1900s...Education was not withheld at this time any more than it was during slavery. But what was offered was something called "Negro Education." Thus, there was a "special education program" under "freedom." The "freedom" type of "special education program" had two parts to it. One part was the establishment of special barriers of various kinds to control the amount and type of education that Africans could get(i.e. certification, accreditation, head taxes, etc.) The second part had to do with the development of special content. Africans were to be given "industrial education" to fix their caste position, "moral education," for pacification, and Western education in order to instill in them a sense of inferiority and a belief in white supremacy...To insure that this "special education" was well taught, teacher education for Africans became a top priority. It was also supposed to be a "special teacher education" to produce the right types of teachers.

Beginning in June of 1898, Northern and Southern white leaders gathered at Capon Springs for the first of seventeen Conferences for Education in the South. Over the years, the shape of "special education" for Africans was determined. Later, this "special education" would be supported by diverse philanthropic efforts.

Africans knew all along that something was wrong with the instituted approaches to education in the United States...The much publicized debates on education by such notables as W.E.B. DuBois and Booker T. Washington, and the equally important agitation of Marcus Garvey were really more arguments over tactics than content...They knew then that neither the education for intellectual, self-sufficiency of DuBois, nor the education for economic self-sufficiency of Washington, nor the education for self-consciousness of Garvey would be allowed. What white people would permit was education for pacification and education that would enable Africans to perform low-level vocational skills.

Source: SBA: THE REAWAKENING OF THE AFRICAN MIND by Asa G. Hilliard, III Foreward by Wade W. Nobles

AINT NO GAME

Everybody seems to "think" life is a game

to be played with no rules involved

with problems left unsolved

living carefree and careless

with a gun and a vest

dead without a bullet

with a gun

ready to pull it

on me or him or her

it doesn't matter

when a bullet stray

it's just play

oh what a shame

after you discover

life is not a game.

-Ur Sa Ra(This is a long-time member of the Harambee Afrikan Cultural Organization. He writes frequently and does a boatload of reading and studying)

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Les Wagner

Olotu Eko(Education Chairman) - Yusuf Jahi Kafele

Eleto(Administrative Chairman) - "Red" Kirtley

Akapo(Treasurer) - position unfilled

Akowe(Secretary) - Mosi Bakole

Akewi(Librarian) - Gha-is(William Dailey

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa